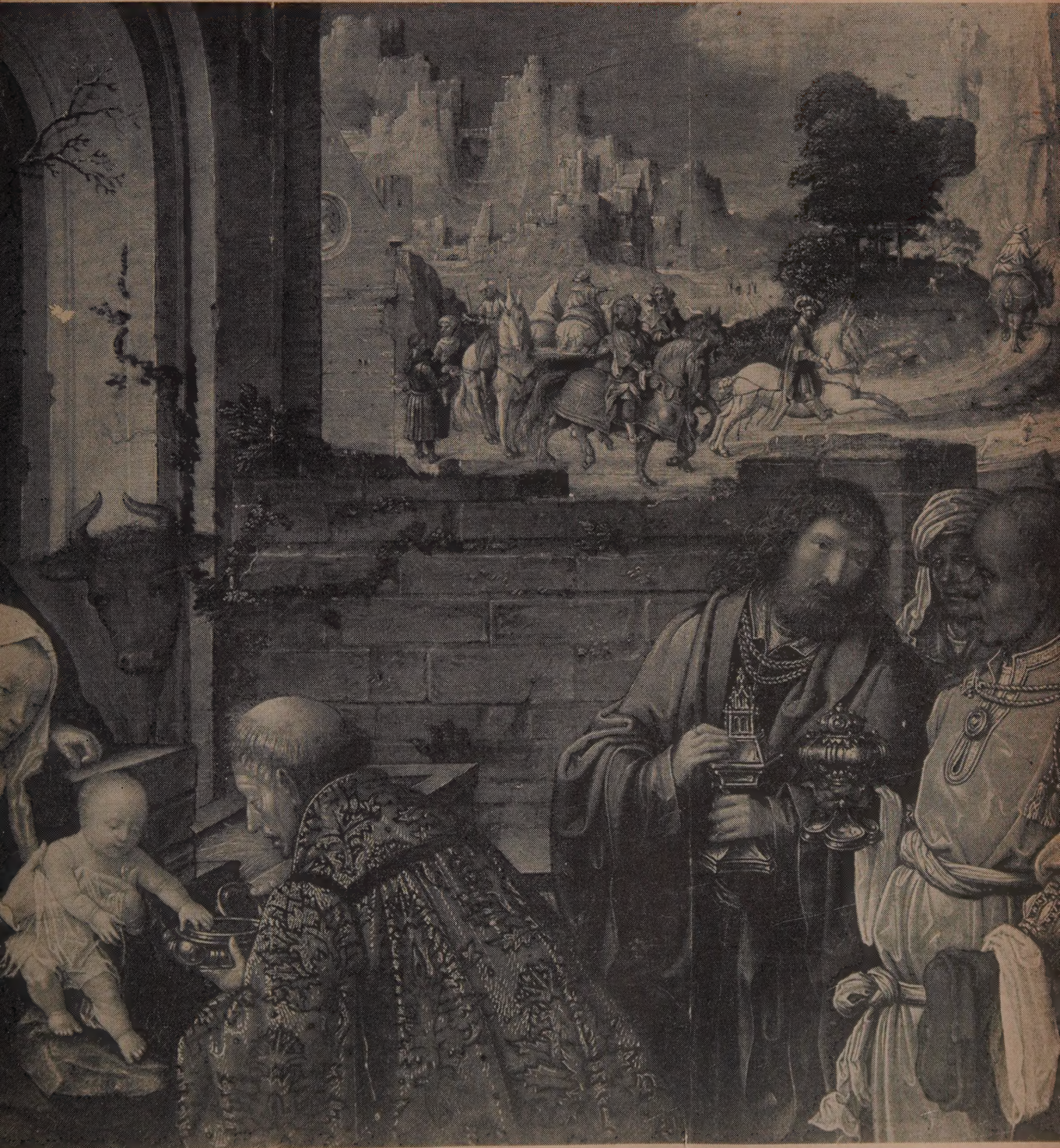


January 4, 1955

LUTHERAN WITNESS

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Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"MORE POWER"

I wish that pages 13 and 14 of the November 9, 1954, issue of the WITNESS could be placed into every home of our church and that every member of every family would read the "Brief Report" of the Southern California District Convention. More power to that District and its officials! And more power to the essayist, the Rev. Carl Walter Berner! What a wealth of good, God-inspired advice to pastors and members of congregations!

At Holy Cross Church we are asking Grades 6 to 8 in our Christian day school to read the LUTHERAN WITNESS and to report on it in class.

Emma, Mo.

WM. HEPTING

"WORTHWHILE"

The article in the September 14 WITNESS on the mysteries of the human body is very much worthwhile. I have mailed our copy to our physician.

Milwaukee, Wis. HAROLD L. HECHT

"DIPS INTO THE PAST"

Thank you for the sketch of Mrs. Herman Bartels. . . . These dips into the past from the woman's side are something rare in our literature and I commend you for ferreting it out and writing it in the familiar way you did. I enjoyed reading it and it was relaxing as well as rewarding. I wish all ministers and their wives would read it.

Chicago, Ill.

ROGER L. SOMMER

THIRTY YEARS

I was interested in someone's writing about being a subscriber to the WITNESS for 30 years. That is quite a record, but when I claim the same number of years for myself (a member of the ULC), that looks even bigger.

I was missionary superintendent of the Indiana Synod (ULC), living at Indianapolis, and became well acquainted with some of your pastors, including the then President of the local District and Pastor W. H. Eifert. (Pastor Eifert was at that time organizing that excellent church in the northern part of the city, and I was "competing" with him in various other parts of the city.)

I also had a wonderful respect for Dr. Graebner, then editor of the WITNESS. It isn't surprising, then, that I early became a subscriber to the WITNESS and have continued such these thirty years or so.

Just thought I'd challenge my "Missouri" brother over his 30 years on the grounds that I've been reading the WITNESS as long as he has, and I am supposed to be one of *ein anderer Geist*.

JOHN B. GARDNER, S. T. M., D. D.
New Florence, Pa.

RESPONSE FROM MONTREAL

During the past six weeks, 3,254 requests for the booklet *This Is the Life* have been received from our Canadian TV stations. Interesting is the fact that from Montreal, where the Missouri Synod has no church, 1,190 letters have been received in the last six weeks. Many of these letters are from our friends of other denominations. Many ask whether the booklet is available in French. Many would like to hear more about our Lutheran Church. Truly "This Is the Life" is pioneering and bringing the Gospel of our dear Lord Jesus Christ into Montreal and the Province of Quebec.

GEORGE W. BORNEMANN

Toronto, Ontario

"BEAUTIFUL"

Congratulations on the beautiful Advent issue of the WITNESS, December 7! The cover awakened many memories.

I especially received spiritual nourishment from the beautiful devotional article by Prof. Victor Bartling, "The Dayspring from on High."

Chicago, Ill.

JAMES G. MANZ

ZEAL IN KOREA

For the past six months we have made a chapel available for use of Korean personnel who live on the base. The chapel, which had been stripped when troops were moved, was turned over to the Koreans to refurnish.

After we had our preaching mission, the Korean boys and girls conducted a mission for the sole purpose of "making more Christians," as my houseboy put it. (He is 19, a devout Christian. He showed me a religious book in Korean which contained Latin and German theological expressions.) The attendance averaged 70, which I consider remarkable.

These young people were the driving power. They take their Christianity seriously. Accustomed to having daily morning devotions in their chapel, the youths are up at 4:30, hold devotions at 5 (which last for a half hour and are normally led by one of them), and then to breakfast and work.

In the U.S., with its ease, comfort, gadgets, luxuries, conveniences, our Christianity seems to have succumbed to the dangers inherent in comfortable living compared with the poverty, hardship, bare necessities of life in Korea. We wish that some of the devotion and earnestness of Korean youths could be transferred to our own Christian people back home, who often look upon worship and work for the church as an unnecessary burden and interference. The Koreans show the joy and privilege of worshiping and laboring for Christ.

BEN. G. HOFFMANN

Chaplain (Major), USAF

NEW YEAR'S EV

THE YEARS RETURN TO

(EC

The aging world, like circle
wind,
With shifting courses und
Now hastes again to yield
And bow before eternity.

Like flowing streams and h
sun
Will we our courses quick
And leave unfinished toil
earth
To take the gems of heav
worth.

Forgive us, Lord, this pa
year,
And cast away our needles
Help us forget the hauntin
And conquer future plagu
at last.

Be Thou our mighty Arm
Trust
When all must crumble into
When time shall end at T
command,

O Savior, with us ever sta
WALDEMAR B. STR



THE COVER

The Epiphany of Our Lord, Jan

Lucas van Leyden (1494—1533 "Adoration of the Magi" is reproduced through the courtesy of the Art. of Chicago, was a Dutch historical and engraver. His real name was Jacobsz. Lucas studied with his Huig Jacobsz, an engraver in and soon gained recognition power and originality of his en and paintings. He is known realistic treatment, exacting ex and dramatic power.

The Lutheran Witne

Official Organ of
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PRINTED

Everything

Under

Control!

Another year has slipped away into the sea of eternity. The last sentence of the last paragraph of the chapter of the book of 1954 has been written, and the book has been closed. What was written is indelibly imbedded, and nothing can be changed.

As we look back over 1954, we see there are many things for which we must give thanks and praise to our heavenly Father. He has kept us on our way and has poured out His abundant blessings upon us, although we have not in the least deserved

What About the Future?

At this time, however, we look forward into the future and ask, "What has the new year in store for us? In the big world about us, is there peace ahead, or will the smoldering volcano burst out in terrific explosion in a destructive war, more devastating than all others? What about the weapons of warfare developed since last New Year's Day? What about that terrible bomb that has been 100 times as powerful as the atom bomb that destroyed Hiroshima? Will the poison of Communism spread in our world? Will we be able to stop the infiltration of the destructive Communist ideas which could sound the knell to our American liberties? In our own sphere of life, will there be happiness or heaviness? Will there be health or sickness? Will there be shrunken incomes and unemployment, or will there be prosperity?"

No one can answer these questions definitely and positively, for no one can see and foretell accurately what the future holds for us. No deck of cards, no tea leaves, no crystal ball, can predict precisely what is ahead.

God Rules

As we Christian people step across the threshold into the new year, however, we can do so with a firm step. The future is uncertain. The instances about us may not be encouraging. Yet if we judge the future by the past, if we lean upon the wonderful promises of our heavenly Father, we know that we are not alone. We are not the authors of our destiny. God is to watch over us, to guide and to bless us. Nothing can happen in the new year without Him. He rules the world with truth and grace. As we enter into the new year, 1955, we do so with assurance and courage, saying

as we go, "Everything is under control!"

We believe that nothing in this world is haphazard or by chance. Everything is under control, God's constant and careful control. God, who has fashioned this world, keeps it functioning according to His wisdom and power. From the distance there echoes the voice of the Psalmist to remind us: "The earth is the Lord's and the fullness thereof." If God, who has all power, directs the earth, why should we worry? Everything is under control and follows God's perfect, providential, and precise plans.

In the 139th Psalm God teaches us to say with the inspired Psalmist: "Lord, Thou hast searched me and known me. Thou knowest my down-sitting and mine uprising; Thou understandest my thought afar off." God knows all that we do from one minute to the other. He knows when we are seated, when we arise, when we walk, and when we stand. He knows our thoughts even while they are being formed in our brain. He knows every word that we speak.

There was once an atheist in a little town who was loud in his denials of God. This man even undertook to teach the children some of his atheism. One day he spoke to a group of children and tried to teach them that there is no God. He wrote out the words: "God is nowhere." Then he asked a little girl to read what he had written. Slowly this little girl read: "God is now here." That is what the Psalmist assures us: "God is now here."

God Cares

We Christian people can be certain of the fact that everything is under control for us, for we know that we have been redeemed by the blood of Jesus Christ. God has redeemed you and me not with gold or silver, but with the holy and precious blood of Jesus Christ, His Son. Because we are redeemed, we are the children of the heavenly Father, who is Lord of all. Do you suppose for a moment that



A. DEVANEY, INC.

"He is always with us"

God would not take care of His precious children? We confidently confess with the Apostle Paul, "If God spared not His Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" If God has assured us of the riches of eternity, does it not stand to reason that He will give us that which pertains only to this life? If He has granted the greater, will He withhold the lesser?

God Loves

We are constantly in the hands of God. These are omnipotent hands, and they are tender and loving hands. Remember that the hands of the Son of God were pierced by the spikes when He was nailed to the cross.

A little child sometimes becomes frightened in the darkness, but is calmed by the voice of his father and mother. Sometimes God allows darkness to come over us. We call it trouble or sorrow or sickness or disappointment or failure. The voice of God will calm us at the time of such darkness. The all-knowing, all-powerful, and loving God is constantly by our side.

As you look into the new year, remember that everything is under control. Whatever may come to you and yours, know that it somehow fits into God's perfect and providential plan for you. You may not fully understand how it fits into that plan, but trust that it does fit. The time will come, God alone knows when, when you will stand before Him to worship and adore and praise Him, who for you and yours has always had everything under control.



Your SYNOD

THE PRESIDENT

1954 — Abnormal Year

The world has crossed the threshold of another new year. Again there were boisterous celebrations. For many years the radio brought into our homes the noise and the shouting of the great crowds gathered in Times Square, New York, the Chicago Loop, or the downtown areas of other large cities. Within recent years we not only heard, but also saw on television the hilarity of the vast throngs who were attempting to give vent to their feelings as they bade farewell to the old and welcome to the new year.

Formerly a person read and heard much about new year's resolutions. While most of them were soon forgotten, the fact that people thought about them, spoke to others about them, and adopted them, revealed that the passing from one year into another, at least for the time being, was to them a rather serious matter.

Has this seriousness disappeared? Do men no longer give themselves to earnest contemplations? Or is all this an attempt to drown every thought of the serious realities? There were some who were altogether incapable of any serious thinking because they had given themselves to "rioting and drunkenness, chambering and wantonness." How sad! World conditions are extraordinarily and dreadfully uncertain. Statesmen of the Western Nations have wrestled with almost insurmountable obstacles in their efforts to establish a peaceful relationship between the nations of the world. At the same time they addressed themselves to the baffling question of whether Western Germany should be armed as a precautionary measure against aggression from the East. In reply to this question, Molotov issued the statement: "Nothing can now stop the march of Communism." Furthermore, eleven American airmen are held as prisoners by Red China. All these happenings are and should be of great concern to us. They may have far-reaching consequences. Furthermore, there have been riots and uprisings in other countries resulting in the overthrow of existing governments. We certainly have passed through an abnormal year, and prospects for 1955 are far from bright. Do people not realize the seriousness of the situation? Should not everyone enter the new year with far greater earnestness?

Year of Grace

Children of God surely were earnest and serious. They reviewed the year 1954 and thanked God for the grace and mercy which He bestowed, especially for the forgiveness of all sins and transgressions. They praised God that despite all the trouble and turmoil on earth, He preserved peace for our country. They prayed fervently that God might dispel the dark clouds which hover on the world's horizon and, if it be His will, grant us an era of peace. There was deep earnestness, but also true confidence and sincere resignation in their hearts as they entered the year 1955.

1955 — Year of Challenge

Not merely the world, but also the church crossed the threshold of another new year. Tremendous opportunities challenge the Christian church. The great commission which Christ gave her on that momentous day when, on the Mount of Olives, He withdrew His visible presence from His disciples and ascended on high to sit at the right hand of His Father, still occupies the attention of the church. Jesus said: "Ye shall be witnesses unto Me." "Go ye therefore into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." What an assignment! If church members everywhere would always be mindful of it and, motivated by the Christ, who shed His blood and gave His life into death to redeem them, would go forward aggressively to bear witness to Christ, how much more could be accomplished for the kingdom of our Savior!

Penitence

Also our Synod has entered the new year. Earnest and serious thoughts should engage our attention. There are many things indeed wherein we as a Synod and as individual members of Synod failed during the past year. There were wonderful opportunities to serve God and our neighbor, opportunities to carry forward the banners of the Gospel both at home and abroad, and we were not so interested in it as we should have been, nor were we as aggressive about it as God has every right to expect it of us. How many of us remembered the Kingdom work which our Synod carries on in daily,

fervent prayer? Our Savior taught to pray for the coming of His kingdom. As we pray this petition, let us realize that we are praying not merely for ourselves but also for others, and that our Savior wants us to preach the Gospel by which His kingdom comes. Many of us were always eager and that we are permitted to bring our offerings, a proportionate share of temporal possessions, for the advancement of Christ's kingdom? As we view the past year, let us not overlook to ask ourselves also whether we are deeply grateful to God for the gift of doctrine which God has preserved for us. Or do we simply take this gift for granted? Are we inclined to forget God by no means owes us this wonderful gift? It is a gift of His grace. God dealt with us as we have deserved it, He would have taken this blessing from us long ago. Surely we had a reason to close the old year in penitence and to plead for forgiveness.

Consecration

With the new year, as God gives grace, we shall be more eager, more consecrated, more willing, more aggressive, to do the Lord's work. Much more, work beckons us. God presented many opportunities. When you consider the many countries to which God has called us, you begin to realize that the Savior's command "Go ye into all the world" is far-reaching indeed. There is deep meaning to the hymn which we love to sing: "Let us hear you idly saying, There is now I can do, While the souls of men are dying, and the Master calls for more."

Shall we not, in view of the many mission opportunities which God has granted our Synod, be deeply interested in the work of parish education, where young and old are trained for Kingdom work? Shall we not be more interested in our colleges and seminaries, where young men are trained to be pastors, teachers, and missionaries? Shall we not be all afire for mission work at home and abroad, where souls are brought into Christ's kingdom? Shall we not grant that the year 1955 may move all to be more faithful, conscientious and fervent in our prayers and in our sacrifices for the cause of our blessed Redeemer.

May God graciously grant each member of our Synod and Synod a blessed New Year!

JOHN W. BEHNKEN

The Psalter

And Jesus Said

The Lord's Prayer

Beautiful Savior

Psalm 45:2: "Thou art fairer than children of men; grace is poured Thy lips."

is Epiphanytide. "Epiphany" means "appearance." During this and holy season we recall the appearance of the Savior to the world — the Magi who came from the East to worship at His crib. Because we saw Him, we Gentiles see Him. We see Him in the beauty of His life. We call Him "Fairest Lord of the East."

The Psalmist, a thousand years before Christ appeared, could give an accurate description of the Savior. He calls Him as "fairer than the children of men." But the beauty which he discerns in Christ is spiritual rather than physical. Addressing our Lord, the Psalmist says: "Grace is poured into Thy lips." That is poetry, but it is sure — the poetry of salvation. Many portraits of Christ have been painted. The artists all seek to bring out the nobility of His character, the beauty of His soul. But no picture can begin to do Him justice. His beauty can never be captured on canvas. It is the loveliness of divine life — the grace which He personifies and which He now imparts to

Each of us can paint a picture of our Savior — not with an artist's brush, but with the artistry of our daily lives. Is Christ "beautiful" in our eyes? Does His glory shine through our words and actions? Or is our life a sorry caricature of Him only a sorry caricature? Sometimes we let Satan wield the paintbrush.

All Christendom enjoys the lovely words of a "Beautiful Savior, King of Creation, Son of God and Son of Man!" It is easy and pleasant to sing the words. It is somewhat more difficult to translate the words into life.

This is the Christian task, this is the Epiphany call: to enhance the beauty of the Savior in the eyes of men by living our lives with His and by letting His glory shine through.

Beautiful Savior,
King of Creation,
Son of God and Son of Man!
Truly I'd love Thee,
Truly I'd serve Thee,
Light of my soul, my Joy,
My Crown.

Glory and honor, Praise, adoration,
Now and forevermore be Thine!

THOMAS COATES

And I, if I be lifted from the earth, will draw all men unto Me.

JOHN 12:32

If we had no comment from Jesus or the Apostles on this word of His, we should conclude that He refers to His ascension. In fact, the statement would fit well that majestic event which terminated His visible sojourn here on earth. When He seated Himself on high at the right hand of the Father, it was not to enter upon a period of aloofness from the affairs on this globe, but to continue His ministry of salvation, drawing people to Himself and interceding for sinners.

But in this case we have been given the authoritative, inspired interpretation of the Apostle John. He says in the verse following this word of Christ, "This He," that is, Jesus, "said signifying what death He should die." At once the meaning of Jesus is clear. He is speaking of the dread scene destined to occur a few days later when He would be elevated on the cross and in His death agonies be exposed to the gaze of curious or hostile throngs. We see that He was well aware of what was impending and could have withdrawn to safety if He had so desired, in other words, that He died not because His enemies were so powerful as to make His escape impossible, but because He wanted to.

There is the other important thought: Crucified, He will draw all men to Himself. Suspended high on the cross, visible to the multitudes, He would, as it were, be a magnet, attracting people to come to Him. This evidently does not mean that on Calvary the spectators would all be influenced to do Him homage. He is speaking of *all* men, and not merely of the crowd on Golgotha.

What He asserts is that as the wounded, dying Redeemer He would entertain thoughts of mercy and love toward the world of sinners, responsible for His woes, and through the gracious Gospel message He would invite them all to come to Him for peace and healing. Ponder the note of universality: *all* men.

It is a marvelous statement. He who is despised and rejected of men does the very opposite of what they naturally would do. They would turn away from their tormentors in burning anger. But He endeavors to gather them all into His loving arms to help them in their troubles, and to make them supremely happy.

WILLIAM F. ARNDT

"...Not into Temptation"

"After God has forgiven us," says Luther, "there is nothing that we need so earnestly to pray for as that we fall not again into the same filth."

That is why, in the Lord's Prayer, the petition for forgiveness of sin is immediately followed by the petition against temptation to sin.

Notice, the petition is not simply against *temptation*. Temptation means testing, and I need testing. Here is an excerpt from the diary of Robert Murray McCheyne: "If nothing else will do to sever me from my sins, Lord, send me such sore and trying calamities as shall awake me from earthly slumbers. It must always be best to be alive to Thee, whatever the quickening instrument. I tremble as I write, for, oh! on every hand do I see too likely occasions for sore afflictions."

Imagine a 21-year-old student praying *that*. Then having that prayer answered, two weeks after entering the ministry, by an incurable heart condition. Then dying at the age of 29. Does it make sense? The best of sense. All sunshine makes Sahara. The north wind makes the Vikings. Temptation made McCheyne perhaps the most beautiful character in the annals of Scotland.

Life is the valley of soul-making, and temptation goes into the making. God tempted Abraham. "Take now thy son . . . and offer him," was the divine command. God permitted Job to be tempted. "He is in thine hand," was the word to Satan. God permitted Paul to be tempted. "There was given to me . . . the messenger of Satan to buffet me," reports the Apostle. And the hellish pummeling did not cease for all of his crying. As John Arthur Gossip puts it: "If we are whimpering, and snivelling, and begging to be spared the discipline of life that is sent to knock some smatterings of manhood into us, the answer to that prayer may never come at all. Thank God!"

What, then, are we to pray for? Not for freedom from temptation. But for strength in temptation. And for victory over temptation. *For victory over sin.*

That is what the Sixth Petition is: a prayer for victory over sin. I must loathe sin. Sin crucified my Savior. I must have done with sin. Wherefore I pray: "Our Father who art in heaven, keep me from sinning."

OSWALD RIESS

Editorials

I. J. N.

The above abbreviation, once frequently used in Christian literary circles, deserves a prominent place in our daily undertakings even now. The letters stand for the words "In Jesus' Name."

Christians should begin, continue, and end all things in the name of Jesus. For so is the will of God. The Apostle writes: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

What does it mean to do things in Jesus' name? It means that we should attempt nothing on our own initiative, nothing of which we are not certain that it will please Him. Nor should we rely on our own wisdom, skill, or strength, but on the ability which God gives. Our work should not be performed to satisfy personal hunger for gain or glory, but to the honor of God and the welfare of our neighbor. The same Apostle says in another place: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." And again: "Look not every man on his own things, but every man also on the things of others." Last but not least, our spiritual as well as our material tasks should be undertaken with the conviction that only God can give the increase to our labors. "All depends on our possessing God's free love and grace and blessing." Without Him we cast our nets in vain; with His blessing success is ours.

He who will practice these principles in 1955 will not be discouraged nor disappointed. He is already in the frame of mind which takes things as God gives them, and is content. If there is much, he will be humbly thankful. If there is scarcity, he will not fear. He knows that through Jesus he is a child of God, the good and gracious Father in heaven, who will never forget him. The use of this I. J. N. in our daily lives is the key to a blessed and happy new year.

New Year's Resolutions

New Year begins only one week after Christmas, and that week, under the inspiration and uplift of the Christmas atmosphere, may well be spent in considering how the next year may become a year of greater blessings, of greater usefulness, of greater consecration.

In reviewing the 1954 of our personal lives, surely everyone feels that some things should not be taken into the new year. Some things we ought to add to make it the best year we have yet known. Perhaps we have engaged only halfheartedly in Kingdom work; perhaps our work was done under a sense of duty, not as an outgrowth of a consecrated life. Then let us resolve, with the help of the Spirit, to put our whole heart into the Lord's work.

If sincerely made, New Year's resolutions represent a striving after higher ideals, a desire for improvement. Failures occur in almost every human endeavor; no one grows strong without some failures. The only real failure is the failure not to try again. We read very little of the

resolutions of the Apostles, but a great deal of the Acts of the Apostles. However, the Acts grew out of the resolutions. Their consecrated lives will ever stand as examples for us to follow.

As God gives grace, let us serve Him and the world more faithfully, more diligently, with a consecration that places first things first. May 1955 find our heart set in the right direction and determined to do the right thing the right way.

"Flood with Light"

Who the star-guided Wise Men in the Nativity were, where they came from, how many their number, and similar questions may well be left to the imagination of poets and painters (see cover page). The many legends and theories regarding the origin of these sages from the East and the nature of the star are fiction, for they are not found in the sacred text. The Scripture account, however, of the adoration of the Magi contains lessons which will be pondered during this Epiphany season.

The yearning of the Wise Men for the salvation was to appear in Judea, the prophecies which they probably read in the writings of the Prophets, were implanted in their hearts by God Himself. Only the Lord can spiritually dead, blind, and hostile human beings His children. God is the sole Author of our faith.

The appearance of the "star in the east" to lead the Magi to Judea was no ordinary method of direction. The Lord sometimes uses strange ways to turn people to the Savior.

The religious leaders in Jerusalem, interpreters of the Law, quoted the proper source of information regarding the birth of the Messiah: the Old Testament Scriptures. So we, too, are to search the Bible (John 5:39) for the only authoritative statements of the way to salvation, and are not to follow legends, saint lore, human tradition, or traditions of church fathers, or decrees of councils.

Although these teachers of the Jewish church knew of the Messianic prophecies, the desire to acknowledge the Christ Child as Lord and Savior was far from their hearts. Knowledge is not to be despised. But when intellect is used to reject the claims of Christ, their vaunted wisdom becomes ashes in their mouths. The Wise Men humbly accepted the lowly Infant in childlike faith.

The Magi were the Lord's first fruits of the non-Jewish world. Epiphany is sometimes called the Christmas of the Gentiles. Christ is the Savior of *all* men.

True faith exercises itself in deeds of love. Not only did the Wise Men honor and worship the Child as God, but they presented their treasures to Him. What example for His followers to support the great mission of His church to proclaim the Gospel everywhere!

*Sing, ye heavens, tell the story
Of His glory
Till His praises
Flood with light earth's darkest places!*

ose Leaves

"THE TWO SEAS"

ere are two seas in Palestine, which, in their con-
breach a most eloquent sermon.

first speaks of forsakenness and desolation. There
plash of fish; there is no song of birds, no fluttering
no laughter of children. Men call it the Dead Sea.
other is a delightful place with its emerald bays,
alt-blue expanses. Along its shores little children
Its waters teem with fish. Songs of birds fill the
gleams like a jewel in a setting of superb natural
Men call it the Sea of Galilee.

at makes the difference in these two neighbor
Not the River Jordan; it empties the same good
into both. The difference is this: the one has inlets
outlets; the other has an outlet for every inlet.

ere are two seas in Palestine. What each does
he Jordan determines the difference between them.
are two kinds of people in the world. What each
with Christ, and in turn with itself, determines the
nce between them. The one refusing Christ can
keep and die. The other takes Christ, and shares
and lives Christ, and finds abundant living through

ere are two seas in Palestine; there are two kinds
ple in our world. — E. A. CASSENS, Baltimore, Md.,
man's Quarterly.

A STRAIGHT OFFER

very prominent Roman Catholic has sent me his per-
check for \$500 for *The Methodist Challenge* provid-
place myself "under the instruction of Bishop Sheen
neone delegated by him or 'our own' Archbishop,
short period, to iron out or make more explicit the
of the Church to be the unique arbiter of Christ's
the founding of His Church."...

returned his check for the following reasons. While
listen to Bishop Sheen and very highly respect
feel that he is not only as vulnerable as other men
him but I feel that he has accepted and em-
in his priestly office and in his teachings monumen-
rors from which I humbly thank God, I hope I
been freed. . . . However, I do not need Bishop Sheen
truct me as to the purpose and activities of Rome.
have already been instructed.

heart is fixed and so is my old, gray head when
es to certain doctrines of Christianity which I have
ught from my youth. I believe that Christ and not
is the hope of our salvation, that redemption was
ht by His dying on the cross and in no other man-
d by no other personality or incident. I do not be-
that any Pope or Priest or Methodist Bishop or
or devil has the right to arbitrate my salvation or
a go-between in the matter of my soul and my

nished school long years ago and have come to the
spoken of in the Holy Book where it says, "My
is fixed, O God, my heart is fixed." No amount
nan Catholic training could "iron me out"! — Editor
Methodist Challenge.



What's the Answer?

Question: Some of our friends do not believe that babies should be baptized. How can I make it clear to them?

Answer: The new *Lutheran Cyclopedia* has this to say on infant baptism (p. 428): "From the Apostolic Age to the rise of Anabaptism in the 16th century the doctrine of infant baptism (pedobaptism) was undisputed. As in the Old Testament on the eighth day after their birth male children were circumcised (Gen. 17:12; Lev. 12:3), so in the New Testament the Apostles baptized not only individual adults, but entire families (Acts 2:38, 39; 16:15, 33; 18:8; 1 Cor. 1:16). In addition to this, Baptism in the New Testament followed the Old Testament sacrament of circumcision (Col. 2:11, 12), and Christ's command to baptize all nations certainly also included infants (Matt. 28:19, 20). The need for infant regeneration is clear (Ps. 51:5; John 3:6; Eph. 2:3); and because Baptism is the washing of regeneration and renewing of the Holy Ghost (Titus 3:5; John 3:3-7), and Christ desires to have also little children brought to Him for the blessings of His grace (Mark 10:14), it is in agreement with Holy Scripture to insist upon pedobaptism."

Question: At what age should a child be confirmed?

Answer: Opinions may vary somewhat on this matter, but the consensus and general practice among us is to confirm children when they are completing the eighth grade in school or when they are about 13 or 14 years old. Children younger than that are usually not sufficiently mature, while those who are older find it much more difficult to attend instruction classes regularly. If a deviation must be made, it would be wise to wait rather than to confirm too early. That a child has attended Sunday school over many years does not change the situation, since the Sunday school courses lay stress on Bible stories rather than on systematic study of Bible doctrines. Naturally there will be exceptions.

Question: Should a pastor or a teacher be in conscience bound to pay toward the maintenance of his congregation?

Answer: We believe that pastors and teachers should contribute toward the support of their congregation for the following reasons:

1) It is as much the duty of pastors and teachers to bring offerings for the maintenance and extension of Christ's kingdom as it is the duty of other members, even though they have dedicated their lives to the work (Matt. 28:19, 20; Mark 16:15).

2) Is there a valid reason for not contributing to the needs of their church, when they and their families share in the benefits provided by their congregation in church, school, and other facilities?

3) They should be "ensamples to the flock" 1 Peter 5:3, 4).

4) Their efforts to promote the stewardship of treasure in church and school will be more effective if their people see them practicing what they preach (Acts 20:32-35; 1 Thess. 2:9; 2 Cor. 8:3-5). O. E. S.

THANK GOD AND TAKE COURAGE!



COURTESY, THE ADVERTISING COUNCIL, INC.

By WILLIAM A. DREWS
Executive Secretary, Eastern District

The peril-packed voyage of Saint Paul and his companions to imprisonment and trial in Rome, as described in Acts 28, was one that ended in a heart-warming scene on the Appian Way when a group of his friends journeyed from the city to meet the Apostle and bid him welcome. Though neither he nor they could foretell the fate of the man who had never been disobedient to the heavenly vision, he faced that future unafraid and undaunted. His God would be in Rome even as He had been in Jerusalem and in Antioch and in Ephesus. And some of God's people were there, too. So he "thanked God and took courage."

Small Ship — Big Water

Our Lutheran Church—Missouri Synod has been sailing the perilous waters of the modern era for more than a hundred years, and we are about to set sail on the uncharted sea of 1955. Many of the perils listed by the Apostle in 2 Corinthians 11 could figuratively apply to our church. Even as Paul was looked upon askance when he wanted to start preaching in Jerusalem, so a hundred years ago many of the contemporaries looked down upon this Midwestern upstart synod and predicted its early demise. But now we have abundant reason to thank our

merciful God not only because we have survived for more than a century, but because He has permitted us to make a real contribution to the religious life of many areas overseas.

We Thank God

We thank God—that He has permitted us to be the voice of conservative Lutheranism in an era when liberalism was the prevailing attitude and in an area where true Christianity could easily be stifled by the rank growth of many sects and schisms.

We thank God—that, unworthy as we are, He has preserved us in the truth of His Word and in a firm fellowship that marches side by side in solid ranks, ranks that close even tighter when perils threaten us from without.

We thank God—that our Christian day school not only has survived wars and critics and lingual changes, but is now stronger than ever and receiving the enthusiastic endorsement even of some who formerly opposed it.

We thank God—that through the years He has preserved us, inwardly strengthened us, placed in our hands the sword of the Spirit, so that we can, perhaps as an expendable regiment, be thrown into the battle for such a time as this.

We thank God—for the tiny mustard seed which, though among the least of all seeds, has grown into a mighty tree with branches among many nations, kindreds, tongues, and peoples.

"New opportunities to serve, new quests for Christ, new blessings from bounteous hand"

And We Take Courage

From these and many other evidences of God's favor we take courage as we face the unknown of 1955 and all the new years ahead.

We take courage—from the promises and assurances of Him who commissioned His church to proclaim glad tidings to all people; that strength will become perfect weakness; His star will arise in darkness.

We take courage—from the evidences that conservative Christianity and Gospel preaching still have an impact upon human hearts; that the great unfilled need of humanity is the longing for peace, hope and security—even in this smart and cynical age.

We take courage—from the enlarged vision of a church membership that has, by the grace of God, excelled in the fields of church radio preaching, religious television, Christian education, and aggressive mission enterprise at home and abroad.

We take courage—from the untapped spiritual and material sources of our well-instructed laity and from the willingness of auxiliary organizations to see the good of the parent body. Like the Macedonians of old, they have given themselves to the Lord and then placed themselves at "our disposal."

We take courage—from the crowded churches, our expanding Sunday schools, our vast new evangelizing program, our new methods of financing this construction, the respect which the newspaper again pays to the church and its message, and the readiness of new positions of leadership to acknowledge the centrality of God's world.

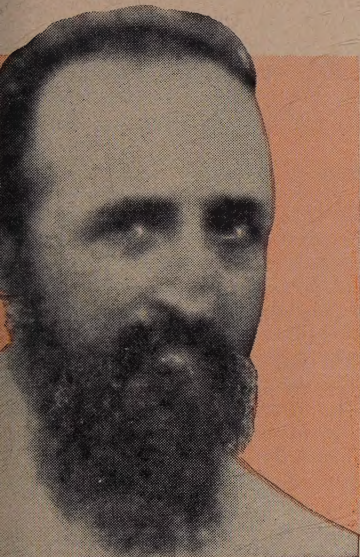
As we stand on the threshold of 1955, we are also standing in the doorway of new opportunities to serve, new conquests for Christ, new blessings from the bounteous hand of Him who has assured us: "All things are yours, whether or Apollos or Cephas or the life or death or things present or things to come—all are yours and ye are Christ's and Christ's God's" 1 Cor. 3:21-23.



MISSION CALL

SIXTY GOLDEN YEARS 1895-1955

60th Anniversary of our church's foreign missionary program . . . of our church's work in India



Karl Gustav Naether, first missionary to India

"IT'S TIME"

In January 20, 1955, it will be 60 years since the first missionaries of The Lutheran Church — Missouri Synod arrived in India. Since then he has been followed by 119 missionaries, who in the course of time have gone to this same country. *This venture of our church is its first missionary project and continental North America.*

The Beginnings

Karl Gustav Theodor Naether, of a master cobbler, was born in Neudorf, the Kingdom of Saxony, September 14, 1866. His parents were much concerned about him because of a defect in his vocal organs.

He could not speak until he was three years old. From childhood on he was determined to be a missionary to the heathen. However, because of his speech defect he could not secure a recommendation to the Leipzig Mission School. But in the senior year of secondary school he was chosen to deliver an address which was heard by the senior pastor of the city, who then recommended him to the Mission School. On June 1, 1887, he was set aside for missionary service in India. He went to England to become acquainted with the English language and then to his field.

First he was in charge of the Leipzig Mission press and accounts; then he was transferred to "lonesome Paniutti." Here he worked with an Indian ministerial candidate. From there he went to the large port city of Madras and worked there several years, also reaching out to surrounding villages. In 1892 he delivered a paper on the doctrine of inspiration at his conference. This created a cleavage between the Leipzig missionaries. After some lengthy discussions and a visit to the field by the Director of Missions, Naether and Franz Mohn, his co-worker, were dismissed in December, 1893.

Naether Joins Our Synod

There was but one thing to do — return to Germany. Here the two came in touch with members of the Saxon

Free Church whom they had met before leaving for India. Doctrinal unity soon was evidenced, and since the Missouri Synod had resolved to open a foreign mission in 1893, these two men were recommended for consideration. They were asked to come to the United States and to become acquainted with our church and to permit their doctrinal stand to become known to all. They were then called and commissioned by the Western District at St. Charles, Mo., on October 14, 1894. Both returned to Germany, where Mohn stayed for some time due to impaired health. Theo. Naether left Genoa on December 31, 1894, and arrived in India on January 20, 1895.





Naether traveled by "bandy" (oxcart)

Having been instructed to establish a station in a section of the Tamil country that had not as yet been occupied by a Christian mission, he chose Krishnagiri. In this *taluk* (township) there were neither Protestant Christians nor missionaries, and only 514 Roman Catholics in a population of 121,000. He arrived there on February 2, 1895. "Shortly after 5 A. M. I arrived at the travelers' bungalow in Krishnagiri quite tired, since I could not sleep very well in the *bandy* (oxcart). During the morning I surveyed Krishnagiri itself, which lies to the south of Krishnagiri hill. In the afternoon I went past the Taluk Middle School and the hospital to the southeast, where the new city lies about a mile from the old. Toward evening I sought to refresh myself by walking about a mile and a half to the northwest and climbed up on a small rocky knoll which permitted one to gain an overwhelming and romantic view of the neighborhood. In all directions one could see steep, barren rock hills and, in the valleys between them, trees under which houses were hidden here and there."

A Tireless Worker

For one who was quite tired at the break of day, this is quite a catalog of activity. And the consciousness that "it's time" drove Naether on with untiring energy. He would rise very early, usually between 2:30 and 4 A. M. to go preaching in village streets, entering into conversation with any persons he might meet. On returning home about 9 or 10 A. M., he would have breakfast, conduct devotions, and tend to administrative work and the preparation of written materials — conference papers and the like. After 3 he taught at the schools he himself opened. At 5:30 he would take his evening walk about the neighborhood and have his evening meal about 8. If the moon was out, he would again go out to the nearby villages. If there was no moon, he took time to write his diary and prepare extensively for his addresses on the following day. Other missionaries testified time and time again that he displayed an almost unbelievable zeal for his work.

At first he was all alone, the only Christian in the whole *taluk*. But within a month from the time he had taken up residence in Krishnagiri he won

Missionary G. O. Kellerbauer, also of the Leipzig Mission, as a co-worker. His first charge was to take care of the schools, though later he was put in charge of the mission's fourth station, Bargur, ten miles east of Krishnagiri. In October of 1895 the brides of both these men came to India.

Chinnian — First Convert

Early in 1896 F. Mohn came to India with instructions to settle down in one of the larger communities not too far from Krishnagiri. Ambur — about 112 miles west of Madras and 45 miles east of Krishnagiri, a city of some 10,000 — was chosen. No missionary nor Protestant Christian was found in the area. Here, besides the village preaching, much school work was done, and it bore fruit! The first baptism of our India mission was recorded here on March 11, 1900. Chinnian, who had been employed as a teacher, was baptized. A second soul was gained July 28, 1901, a third on October 1901, a fourth and fifth on February 7 and 9 of 1902, and eleven more on March 16, 1902. The fourth and fifth received emergency baptism because they were afflicted by the plague. This station has now grown to be one of the largest in the mission, numbering over 1,000 members, with an additional 1,100 in the surrounding area.

Missionary Freche

In February, 1898, Vaniyambadi, a city of tanneries was chosen as our third station. The Rev. R. Freche, who also resigned from the Leipzig Mission, served this field. This community of over 17,000 people consisted mostly of Mohammedans. It lies 10 miles west of Ambur. Here visible results were much more rapid. On Pentecost, 1901, a family of seven souls, ranging in age from 8 months to 50 years, was baptized. On June 30, 1901, three orphaned girls were baptized. Three months later (September 29) a family of four were received into membership. Today this station numbers 190 souls. An additional 520 members live in surrounding villages.



F. Forster

G. O. Kellerbauer

Sixty Golden Years



First fruits of our India mission. To the left is the first person to be baptized in the mission, Chinnian, who took the Christian name Devasachayam

New Workers Arrive from America

In the meantime new missionaries were sent out. A. Huebener, a graduate of the St. Louis Seminary, was commissioned for foreign service in his home church in Germany on October 14, 1900, exactly six years after the first men had arrived. At the sessions of Synod in 1902 Rev. F. Forster was sent out and later that year the Rev. G. Naumann of Glenwood, Wis.

Naether Baptizes Simeon

Naether had been working hard in and about Krishnagiri. In the first nine months he reached 124 villages; 7 were visited only once, but the rest, repeatedly. Sometimes he addressed larger groups, but usually he would enter into conversation with individuals or small groups, using some facet of their lives as a point of contact. There were those who completely avoided him, others were indifferent, some really listened. Many wanted to know how much the missionary would give them upon conversion. Others had endless excuses built in the social and economic rules of their life. There were, of course, also those who vigorously upheld their heathen belief and some who attacked the Christian religion. There were times when people threw rocks at



Missionary Naether's first home in Krishnagiri. He occupied the room below the window, which was cut into the wall at the time Naether's first son was born. The building, owned by a Mohammedan, lies at the juncture of two important roads

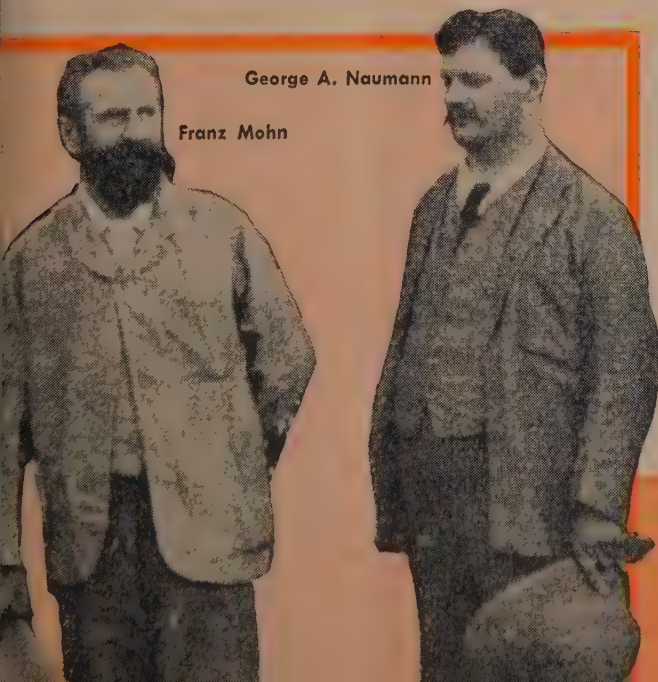
him and splattered him with mud. But he kept on. In the course of time two teachers and their families and a widow who had been members of other missions were received by Naether after careful instruction. They were all isolated from their churches. Not till August 30, 1903, was Naether able to baptize a native heathen, an old man who took the name Simeon. What a long period those eight and one half years of waiting must have been for him.

"It's Time!"

Despite all discouragement, work went on. The Gospel was preached on the streets, taught in the schools, distributed by means of tracts. A serious disruption of all efforts was brought about by the recurrence of the plague. The city of Krishnagiri and several villages nearby were completely vacated. Large numbers died. The plague seemed to have run its course when on Saturday, February 6, 1904, the seven-year-old daughter of a teacher died and was buried. The next day her newborn brother was called home, and suspicion was aroused that the plague was on the loose again. On Monday the mother died. All of these Naether had cared for spiritually. Yes, he had himself put the baby's corpse into a rough board casket and buried it. On Tuesday, because of pains in the armpits, he went to the local pharmacist, who declared Naether a victim. He went home, called his congregation together for a word of encouragement, and took leave of his children and the Naumann family, which resided on the same compound. That evening he took to his bed, and on Saturday, February 13, 1904, at about 2:30 P. M., he went to his reward. His last words were uttered in English. Significantly, these words were: "It's time." He was laid to rest on the Krishnagiri compound about 9 P. M. that same day.

Work still goes on in the rocky soil of Krishnagiri. In the whole area served by this station there are

INDIA



George A. Naumann

Franz Mohn

Sixty Golden Years . . . continued

today but 230 members of our church, of whom 102 are communicants. It is still a difficult field. But from here the Gospel has in the years spread out over several hundreds of miles. The mission which numbered only 53 souls at Naether's death now exceeds 25,000, and the Lord in His grace is adding almost 2,000 souls a year to that church through Baptism. Besides some forty missionaries there now are over 100 Indian pastors, conscious that "it's time" to carry the Gospel to souls with the same undiminished zeal and determined energy of our first missionary. Sixty years have brought many changes, but the need is still the same.

"It's time!" Considering the zeal of Naether—and of our many missionaries at home and abroad—it is indeed "*high time*" that we here at home rededicate our lives to a renewed interest in, and a generous support of, the great cause of missions. That is one great lesson we all should learn as we turn back the pages of history to our church's first foreign missionary enterprise. May this new year bear abundant testimony of a renewed dedication on the part of all of our people to their great *unfinished* missionary task.

HERMAN H. KOPPELMANN



Krishnagiri School. In the background is the large rock which gives the place its name.

★ ★ ★

WITH OUR MISSIONARIES

Returns from furlough —
Rev. Fred Pankow to Havana, Cuba

Accepts call —
Rev. Fred Riedel of Jamestown, N. Dak., to Caracas, Venezuela

Call extended —
Rev. Alfonso de la Fuente of Monterrey to new mission in Mexico City

INDIRA DEVI

Indira Devi attended the Lutheran school at Luthergiri for 8 years. She came to believe on Jesus. But nobody knew about her thoughts. In a round-about fashion the news came to me. I went to see Indira's father. He did not object to his daughter's faith in Jesus, but he was troubled because, if Indira were baptized, it would mean that it would be almost impossible to find a husband of the caste of which she is a member. The father insisted that the outward sign of baptism would not be necessary. Explanations as to the command of Jesus and the power of the Holy Ghost in baptism did not change the father's mind. And so the matter faces that impasse. Nevertheless Indira has come to know her Lord, and she will lead others to Him.

The story of Indira shows us what fruits can come out of our Lutheran schools in India. We have had a school at Luthergiri for 30 years, yet not one of the Iravan caste has come forward to proclaim his faith in the Savior. Indira is the first who has come to our attention. And yet the whole community has studied the Christian religion in our school. One result is that opposition to the Christian faith is lessening considerably. Thirty years ago Indira's father would not have dealt so calmly with her confession of Christ. The present state of indecision shows itself in two other instances. One concerns a young lady. She has continued to pray to Jesus and to sing hymns ever since she left our school, but she has not come forward to declare her faith. A young married couple were teaching their little boy to pray. When asked to whom the prayer was directed, they said, "Just to God." They also had not been able to make up their minds.

REV. W. MAY

BIRTHS

To Lawrence and Martha Mei
Stephen Eric, October 20
India

To Ernest and Greta Hahn
a daughter, about October
in India

To Victor and Lucille Zwints
Lois Ann, October 26,
in Japan

To Richard and Lois Meyer
Katherine Ann, November
in Japan

To Louis and Nancy Nau
a son, November 28, in
Philippines

MARRIAGE

Madelene Unterschultz and A.
Carow — in Tokyo, Japan
November 20

WANT ADS

Amplifying equipment for p
preaching — India — \$1

Seminary Library — India —
amount

Duplicators — India — \$1

Bible Subsidy — India —
amount

THE WORLD COUNCIL AT EVANSTON

Last summer all roads led to Evans-
ton, Ill. (Unfortunately not the road of
the writer; he has to rely on the accounts
of him by eyewitnesses and in jour-
nals.)

The Externals

The meeting of the World Council
of Churches held there from August
1 to 31 has at various times received
much mention in this paper. Now
that much of the authentic material
relating with the convention is avail-
able in printed form, one can calmly
and conveniently survey what was
done and done. It is well known that
the Lutheran Church—Missouri
Synod, to whose official organs the
LUTHERAN WITNESS belongs, does not
hold membership in the WCC. But
its standing on the outside does not
mean that we are not interested in
its assembly. One of our highly
valued teachings is the doctrine of the
communion of saints, which includes
the truth that everybody who be-
lieves in Jesus Christ, the Son of God,
his Savior is a Christian, a saint
of God, and that there is an invisible
bond uniting all believers—the com-
munion of faith and the presence of the
Holy Spirit in the heart, so that the
believers form one blessed commu-
nity, even though on account of out-
ward divisions and false teachings
this communion does not find ex-
pression in a visible fellowship. This
being our cherished belief, we have
no doubt that many people whom
God looks upon as His dear children
attended the convention in Evanston,
and this alone would justify our giv-
ing this matter some earnest thought.
Besides, pronouncements were made
by the assembly or by its committees
and individual spokesmen which are
significant and which will be widely
read, and it is only proper that we
should acquaint ourselves somewhat
with their tenor and content.

The WCC held its first meeting in
Amsterdam, Holland, in 1948. All
churches which confess Jesus Christ
as God and Savior were invited to
send representatives and join the new
organization. As the leaders have
emphasized again and again, the in-
tention was not to call into being a
new church or a superchurch, but
rather to form a federation, with as
little organizational machinery as
possible, a body which would have
advisory powers only. What was the
purpose? Briefly, to draw constitu-
ent churches closer together through
joint consideration of Christian doc-
trine, to discuss common problems,
and to recommend joint action in
places where this is feasible. The
Council normally is to meet every
three years. This time there was an
interval of six years.

The Ecumenical Feature

The WCC is the fruit of a union
movement. A friend who attended
some of the meetings in Evanston
says that behind the speaker's ros-
trum hung a huge banner, 35 feet
square, which displayed the seal of
the WCC, a sailboat symbolizing the
church, and around the upper half
the Greek word *Oikumene*, which
means "the (whole) inhabited world."
That is to say, the bodies which be-
long to the WCC are found all over
the globe, on every one of the five
continents, and have in some fashion
joined hands in this organization.

Future historians will undoubt-
edly state that one of the features of
the Evanston assembly was its truly
cosmopolitan character; 48 nations,
we are told, were represented. Of the
large countries it was China alone
from which no delegates had put in
their appearance, the government
having made it impossible for its
people to participate. Three lan-
guages were officially used, English,
German, and French; a system of
earphones enabled the members to
follow the discussions in one of the
three tongues.

The size of the meeting furnishes
another remarkable aspect. The WCC
now consists of 163 churches, of
which 132 had sent delegates. The
total number of voting delegates, in-
vited consultants, accredited visitors,
fraternal delegates and observers ac-
cording to the count of the *Christian
Century* was 1,242. One must re-
member that this number was aug-
mented by thousands of unofficial
visitors who attended as many of the
sessions as they could. Northwestern
University in Evanston had put its
admirable physical facilities at the
disposal of the delegates, and in its
new field house, seating 11,000 people,
the plenary sessions were held.

The Chief Topic

The Central Committee had re-
solved that the chief topic of dis-
cussion should be the theme "Jesus
Christ, the Hope of the World." A
noble subject indeed! On this matter,
as was well known to every observer
of religious trends, there existed pro-
found disagreement in the ranks of
the WCC, and the promoters thought
that through joint study and exam-
ination of pertinent Scripture pas-
sages some degree of harmony might
be achieved. The divergence in this
area of Christian belief consisted in
this, that many of the people con-
stituting the WCC accept and support
the Biblical teaching that Christ is
our Hope because He has borne our
sins, converts us through the Holy
Spirit, and at the hour appointed by
God will arrive in glory, to judge the
quick and the dead and receive those

that are His own into the everlasting
habitations above. Those members of
the WCC who oppose this teaching
are advocates of what is called the
Social Gospel; they show little in-
terest in what the first party hopes
for with respect to Christ; their em-
phasis lies on the influence Christian-
ity does or should exert on the na-
tions and governments in this world
resulting in improvement of living
conditions on our globe. Very many
members of the WCC belong to this
second group. A great number of
them reject entirely the doctrines of
our Christian faith having to do with
Christ's return in glory. The advo-
cates of the Bible teachings are
largely the Lutherans who belong to
the organization, including the much-
harassed Lutherans of Germany, who
have learned through bitter experi-
ence the futility of pinning one's
hopes to factors belonging to this
world and life. The opponents, the
sponsors of the Social Gospel, are
probably strongest here in America.
When the convention opened, Prof.
Edmund Schlunk of Heidelberg, Ger-
many, delivered an excellent address
in which he set forth the Biblical
view touching the Christian hope, not
omitting reference to the Christian's
role as salt of the earth and light of
the world, but fixing the gaze firmly
on the great day of consummation.
Prof. Robert L. Calhoun of Yale Uni-
versity followed him with an address
in which partly the same views were
expressed, but which in addition
spoke favorably of the Social Gospel.
His remarks were not representative
of the position of the extremists of
the second group, who find their
heaven here on earth.

After the first meeting and a mag-
nificent pageant in the huge Soldiers'
Field in Chicago (Evanston is a sub-
urb of Chicago) the assembly settled
down to work. A report of 33 theo-
logians dealing with the theme,
"Christ, the Hope of the World," was
to be considered and digested. The
delegates and consultants were di-
vided into 15 groups for purposes of
discussion. Six sections were formed,
which elaborated papers dealing with
six topics: the church and its divided
state, evangelism, social problems,
international affairs, the race ques-
tion, and the laymen's position and
work in the church.

Social Gospel Not Fully Accepted

In the committee discussions that
concerned themselves with Christ,
the Hope of the World, where the
question had to be faced whether the
Social Gospel is right or not, unity
was not achieved. The convention
adopted a statement in which dis-
agreement in this area was frankly
acknowledged.

(Continued on page 14)

BUILDING FOR CHRIST



(Continued from page 13)

Dear Friend in Christ:

As we stand on the threshold of 1955, a most critical period in the history of our nation and our church presents itself.

Mordecai of old once asked Queen Esther: "Who knoweth whether thou art come to the kingdom for such a time as this?" At the beginning of the new year that pointed question addresses itself to every member of our church. And indeed our heavenly Father *has* placed us into our church and world "for such a time as this," and He has done so for a definite reason.

To all of us who have been brought to faith in Christ, who through Him have forgiveness of our sins and peace with God, who have the obligation of making that faith known to others, and who must show our faith through our works of Christian compassion, these crisis days present a definite challenge.

What can we as individual Christians do? First of all, every individual believer must pray, imploring our heavenly Father to grant an abundant measure of His grace, so that through faith in His Son we may become ever more consecrated members of His kingdom.

Then, as members of our beloved Lutheran church we must do everything within our power to strengthen its witness and service. The Lord of the church calls for more prayers, more consecrated labors, more sacrificial gifts from His people during this time of testing so that His Gospel may be proclaimed more widely.

During the coming months your church is embarking on an aggressive and far-sighted pro-

gram known as "Building for Christ." On March 20 it will approach our people with a request for \$5,000,000 to undergird five important agencies: Bethesda Lutheran Home, Mill Neck Manor Lutheran School for the Deaf, Lutheran Deaconess Association, Valparaiso University, and World Relief and Lutheran Refugee Service.

While it is true that we as a synod do not own these institutions, the work which they are doing is definitely a part of the program which our Savior has entrusted to all of us — the caring for the physically and mentally handicapped on the one hand and the training of a well-in-doctrinated laity on the other. If we did not have institutions like Bethesda, for instance, or Valparaiso, I'm certain that our church would feel under obligation to *start* such institutions to carry on the important work that they are presently doing!

It is for these worthy institutions that our church has resolved to bring the Lord an offering of \$5,000,000.

In the name of our church body, which, after careful and prayerful study, has authorized this great undertaking — and, above all, in the name of our blessed Lord and Savior, whose love for us drove Him to Calvary's cross and who expects us to show our gratitude for that love in deeds of Christian charity — I commend this offering to you and urge you and your congregation to take part.

May God richly bless all of our members, our congregations, and our Synod as — in His name — we undertake this great program of "BUILDING FOR CHRIST!"

Yours in the Savior's service,

W. F. Arndt

report with gratitude that the coming of Christ to judge the is confessed — a note which lieve owes its presence in the ment to the urging and testimony Lutherans.

In the papers dealing with the topics enumerated many good, Scriptural, and helpful things said. Jesus as Lord and Sin-Bearer is exalted. What one misses is frequent references to the many Word of God as the absolute test and arbiter in all religious questions. Not seldom when social, economic, political problems were examined the convention forgot that it was a religious assembly, whose yardstick should be not science or human reason, but the inspired Scriptures. In general, the conservative Lutheran cannot fail to see that doctrinal difference and rejection of the divine authority of Scriptures are a part in the circles of the WCC.

A message was adopted addressed to the churches and to the world which beautifully confesses important Bible truths, calls Jesus true and true Man, who came to seek to save, and who, though we were enemies of God, died for us. The complaint that the message saying nothing about the profound doctrinal differences in the WCC, the Last Things as well as in other respects, does not give a correct description of conditions is justified. We conclude, we are grateful for the good the convention accomplished through a great amount of splendid testimony for old precious Bible truths, and we regret that times the sound of the trumpet uncertain and even misleading.

WILLIAM F. ARNDT

LUTHERAN FREE CONFERENCE

Before the American Lutheran Conference expired, it voted for a Lutheran Free Conference. This conference was held in Minneapolis at Central Lutheran Church on November 11 and 12. Just over three hundred and fifty pastors and laymen registered before the conference ended, and, at some time or other, representatives were present from each Lutheran body in America. The general theme of the conference was: "Our Common Ground and Common Task." It was emphasized repeatedly that each person was there on his own and so could express none but his own personal convictions and opinions. It was hoped, however, that the conference would be continued. In fact, it was voted to repeat the conference in Chicago some time in the autumn of 1955.

Alvin Rogness presented a sermon on Ephesians 4, in which he stressed our oneness in Christ. It is possible that the Christian see himself as isolated from the body of Christ and lose the glory which is the holy Christian church. Problems were posed by the speaker, each one pressing home the presence of Christ when two or three are gathered together in His name. "Our Common Ground" was a quotation of *sola Scriptura* by J. H. Gockel of the Missouri Synod. It was pointed out that such things as "verbal inspiration" and "positive justification" need not be used to describe the doctrines in 1. They are not used in Scripture. It was concluded that difficulties between the Lutheran bodies can be resolved if we would take our common ground: (1) that we take the Bible as the Word of God; (2) that we accept the doctrinal content of the Lutheran Confessions as correct exposition of Bible truth; (3) that we pledge ourselves to evangelical application of the principles of sanctification and early admonition.

"Our Witness to America" was the theme of Dr. F. Eppling Reinartz at the evening banquet. He insisted that our witness be the full-orbed Gospel and that it be to America. It is easy to convince ourselves that we are in contact with the whole of God and when we confine ourselves to a single group. We have a power-witness, it was pointed out, if we use the distinctive features of Lutheran life, our liturgy, the hymns, the year, our Lutheran hymns. "Our Witness to the Community" was presented as the last phase of the over-all theme. The leader was Dr. Umhau Wolf. It was pointed out that we have failed in just this because we have not always had the means at our disposal. Dr. Wolf included membership in local, national, and international church councils as part of our witness to the community and insisted that we get to be in before you can witness and you've got to belong before you can criticize.

It was recommended that the purpose of the conference in its future meetings be as follows: (1) to provide greater opportunity for better acquaintanceship among Lutheran pastors and laymen; (2) to provide a forum for the discussion of doctrine and practice on the basis of Scripture; (3) to confront the churches with their opportunities and responsibilities in our contemporary world; (4) to explore possible ways for further co-operation and unification. WILLIAM A. BUEGE, Minneapolis, Minn.

TEACHER ASSIGNMENTS

Now is the time for preparing to call teacher graduates and to apply for two-year supply students and two-year Winfield women graduates. The assignment of these new servants will be made in the spring of 1955.

The supply this time will not be much larger than last year. There might be 20 more. According to the best estimate that the institutions could make by December 1, there will be 160 men graduates of River Forest and Seward, 84 women graduates, and a total of 155 two-year students, including 41 Winfield women graduates. Winfield is mentioned specially because, for the time being, it is regarded a two-year terminal institution for women. The other students will be furnished by River Forest, Seward, Fort Wayne, and St. Paul; about 40 of these are men.

The foregoing estimates are to serve congregations as a guide in deciding what type of teacher to apply for. Obviously, it is a risk to ask for teachers who are not available or not available in sufficient number. Since there will be 160 men graduates, more than in any other category, now is the time to place the much-needed men in many of our school faculties. The men are the stable element in our teaching force, as we see by our school statistics every year. Their average tenure approaches 30 years. Perhaps the first concern of congregations and leaders, next to having good teachers, is "to stabilize the teaching force." People want more permanence. They desire it with their women teachers as well, but rarely have it. Since there will be only 84 women graduates—we repeat our plea of other years—it will be useless to pile up a large number of applications for them. Last year we had 261 applications for 76 women graduates. This meant that 185 congregations did not get a woman graduate. Congregations are asked to take such experiences into account and try to keep a balance between supply and demand.

The 1954 School Statistics

Yes, we shall need those incoming teachers, and many, many more! Last year, after the spring assignment meeting, we estimated that our expanding school system might need 500 additional teachers by September, 1954. Now we have the facts. The elementary school statistics for September, 1954, are on hand and 100 per cent complete. Our estimate is verified. In the North American Districts our elementary school system shows a net increase of 16 schools, 5,669 pupils, and 223 classrooms (teachers). The demand for teachers is created both by an increase in classrooms and by the replacement

of teachers who resign, retire, go back to college or into other church positions, or die. The two categories together caused a total demand of about 880 teachers new to the school system by September, 1954. Of these, 380 graduates and students were furnished by our teacher-training institutions, and about 500 had to be secured elsewhere. The replacements would be far less if we had more men teachers. The thing to do is to call more men graduates.

Let us pray and work for more synodically trained laborers. This means recruitment and sending of larger numbers of students. Besides the teachers' colleges, every synodical preparatory college now receives them.

A. C. STELLHORN,
Secretary of Schools

BALM FOR SYNOD'S GROWING PAINS

Frequently a child complains of pains in his arms or legs. It may be nothing serious. We massage the limb with some balm and dismiss the complaint with the curt diagnosis: "Growing pains!"

Synod has its growing pains too. Right now six homes are being built to provide necessary housing for some of the new professors at Concordia Seminary, St. Louis. The only alternative would be to buy housing off campus—a poor investment. To rent is almost impossible. By next spring we must begin building six homes for professors at River Forest. Late next year we shall have to start construction of up to 18 homes for professors at the Senior College.

There are no funds available for professors' homes. The Milwaukee and Houston conventions authorized Synod to borrow funds from its members at 2½% interest for this purpose. Demand notes will be issued for all loans. If no demand is made, notes become due in one, two, and up to five years. Why not invest some of your savings in Synod? They are safe and will provide the necessary balm for Synod's "growing pains." Make all checks payable to The Lutheran Church—Missouri Synod. State whether your loan is for one, two, or more years. Send checks or requests for information to Charles E. Groerich, Assistant Treasurer, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

Let's thank God that we have "growing pains." They're an indication that we are growing! What child doesn't want to grow up, even though he may have to endure some pain? What parent doesn't want his child to grow, even though it may cost some balm?

ELMER A. KETTNER

Religious NEWS

The Church

The World

The Nation

Synod's Board of Directors, at its meeting on December 2 and 3, was chiefly occupied with the financial difficulties of Synod, Dr. M. F. Kretzmann, Secretary, reported.

"Opportunities for an expansion of our mission work were brought to the Board's attention, but we can go forward only as far and as fast as our people furnish the means through their contributions. We are far behind the schedule as far as the raising of the budget is concerned, but the Board is hoping and praying that all congregations, as members of Synod, will make a valiant effort to send in enough to cover their 'fair share' and more, so that a deficit may be averted and we can make an early start to bring in the necessary funds for the work cut out for the new year. The Board heard of great possibilities of extending our work in Europe, particularly in Italy, and even more in England, where the pure Gospel is evidently being awaited eagerly," Dr. Kretzmann said.

The Lutheran Chorus of Sheboygan, Wis., last summer gave concerts in the U. S., Mexico, and Guatemala. The choristers themselves bore the entire cost of the tour, which they, accompanied by Dr. Edward Rechlin, organist, and Martin J. Bangert, conductor, made as a singing missionary journey. The program was sung in Spanish, German, and English.

Included in the itinerary were Pittsburg, Kans.; Fort Smith, Ark.; Tulsa, Okla.; Tyler, Galveston, and San Antonio, Tex.; Monterrey and Mexico City, Mexico; Guatemala City, Puerto Barrios, and Zacapa, Guatemala; New Orleans, La.; Elberta, Birmingham, and Cullman, Ala.; Chattanooga, Tenn.; Evanston, Ind., and Sheboygan, Wis.

The choir also appeared on television stations in Galveston and New Orleans. It sang in Spanish over the Guatemalan National Radio Network.

The choir, composed of Lutheran young people from Sheboygan, celebrated the 30th year of its organization.

Mr. Bangert, a parochial school teacher formerly of Sheboygan, is now on the faculty of St. Peter's Lutheran School, Indianapolis, Ind.

Louis A. Menking was commissioned as principal of Luther High School North, Chicago, in a special service at St. John (Mayfair)



Louis A. Menking

Church, Chicago, at which Dr. O. A. Geiseman of Oak Park preached, and Dr. Henry J. Boettcher, superintendent of the Lutheran High School Association, officiated.

In 1927 Mr. Menking joined the teaching staff at Luther Institute, Chicago. Since 1943 he has been assistant principal.

He has been the president of the International Lutheran Laymen's League since 1953.

A native of Sheboygan, Wis., where he was born on September 8, 1901, he attended Concordia, Milwaukee, and was graduated from Concordia Seminary, St. Louis, in 1925. From 1926 to 1927 he was pastor of Grace Church, Edmonton, Canada. He received his Master's degree from Northwestern University in 1927.

Miss Beverly Wolter, 27, was awarded a Reid Foundation fellowship grant of \$5,000 for a year's study and travel in Europe. She is a member of First Lutheran Church in Baton Rouge, La. The Reid awards, made annually to working newspapermen and women, were established by the New York *Herald-Tribune*.

After attending Valparaiso University for two years, she was graduated from the University of Missouri School of Journalism and has served as a reporter and art and music critic on the *State Times-Morning Advocate* of Baton Rouge.

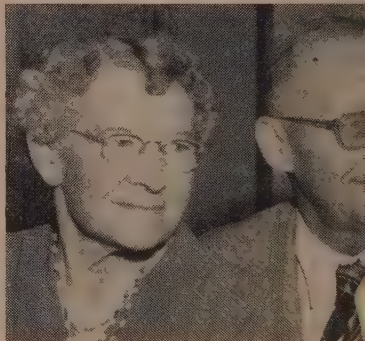
"**This Is the Life**" shared columns with other prominent religious telecasts in the December 14 issue of *Look*. Chester Morrison, author of the article called "Religion Reaches Out," said that the portrayals of the life of the Fisher family constitute "one of the most successful achievements of the church-in-show-business." The article also mentions the popularity of the "Martin Luther" film.

Mr. and Mrs. George M. Shults presented the deed to a 160-acre farm to St. John's Church, La Crosse, Ind., after services, September 19. The gift was made "to help maintain the expenses of the church." The congregation has made no immediate plans for

the use of the land, the Rev. Koch, pastor, said.

The farm is located in La Crosse County, four and a half miles from La Crosse. "The land is some of the finest in this area," the *La Crosse Sentinel* said. "The buildings are in excellent repair, and the house has just recently modernized. Mr. Shults states that he recently received an offer of \$60,000 for the farm."

The Shultses, who were married in 1908, have no children. Mrs. Shults is the former Albertina Rosenbaum.



Mr. and Mrs. G. M. Shults

long been a member of St. John's Church, La Crosse, Ind., organized in 1906. Her husband was a member of the church in La Crosse about 25 years ago. Mr. Shults was a business man in the community for many years and was also township trustee from 1912 to 1922.

Paul Simon, editor of *Troy Tribune*, was elected in November as a state representative of the 11th Illinois district by a margin of 14,000 votes over the number which the ranking candidate received.

Mr. Simon, who is a member of St. Paul's Lutheran Church at Troy, Ill., sometimes substitutes for his father as teacher of the Bible class. His father is Dr. Martin Simon, editor and publisher of Highland, Ill.

Immediately after the return of the newly elected representative to his prayer, which his pastor read at services at St. Paul's on the day after the election: "Grant, O Lord, that all who serve in public office become more aware that You are the source of all true strength and wisdom. In particular, we pray for our member who has been elected to office. Keep his faith strong. May he always look at his office as an opportunity to serve his Savior and

men. Give him the wisdom to
 what is right, and the courage to
 at is right. This we ask in the
 of Jesus Christ, our Savior.

Eugen Gerstenmaier, formerly
 heran pastor prominent in the
 elical Church in Germany, was
 1 president of the Bundestag,
 house of the West German par-
 t in Bonn. Outside his country
 best known for his activities in
 izing and leading *Hilfswerk*, the
 agency of the Evangelical
 h. He is a member of the Lu-
 Church of Wuerttemberg,
 d by Bishop Gerhard Jacobi.
 cause of Dr. Gerstenmaier's
 Nazi activity, he was arrested by
 estapo and finally interned for
 al execution, when the arrival
 ican troops saved his life.

**Practical Application of
 l's Position Concerning Lodges"**
 title of a six-page tract, 9 by 3
 s in size; price: one cent per
 hlet) prepared by a pastor for
 Pittsburgh Pastoral Conference
 its request. The tract was pub-
 lished in September, 1954, and dis-
 ed in the Pittsburgh area. The
 r wishes to remain anonymous.
 opies may be ordered through
 ev. F. E. Schumann, First Trin-
 uthuran Church, 535 N. Neville
 itsburgh 13, Pa.



TRANS IN IOWA shipped the first carload
 4 corn crop to "All-Lutheran Food Ap-
 A three-congregation effort — of Peace,
 n, the Rev. Elmer M. Brewer (second man
 der); Trinity, Coon Rapids, the Rev. Wm.
 ck; and Immanuel, Lidderdale, the Rev.
 n A. Hannemann — brought 1,680
 s of corn from 165 farms, an average
 bushels, or about \$15. Men, women,
 ildren gleaned the grain from the fields.
 is a joint effort, covering 11 Midwest
 in which the National Lutheran Council
 e Missouri Synod churches were invited
 d grain for European and Asian relief.
 v. Theo. Hoemann (top of ladder) of
 is state chairman. A quartet of high
 boys and about 100 Lutherans who
 ed for the consecration ceremonies sang
 Thank We All Our God." "In all of
 about 600 Lutheran churches have been
 to take part in this appeal," Pastor
 nn said. "To date about 100 carloads
 d wheat have been gathered from
 dwest area. Three other carloads are
 at Waverly, Graettinger, and Sumner."

Mrs. Leonhard C. Wuerffel, wife of
 the dean of students at Concordia
 Seminary, St. Louis, was named to
 the Governor's State Advisory Ref-
 ugee Committee for Missouri. She
 has been area director for the Lu-
 theran Refugee Service since last
 summer.

Fifty-five years ago 43 men grad-
 uated from Synod's normal school at
 Addison, Ill. (now Concordia Teach-
 ers College, River Forest), and
 spread out to teach in as many paro-
 chial schools. Eight of the 15 who
 are still living met for a summer re-
 union as guests of their classmate
 Paul Meeske and his daughter, Mrs.
 John Busse, in Arlington Heights, Ill.
 Those at the reunion were (l. to r.,
 seated) Mr. Meeske, Elk Grove, Ill.;
 Otto Schueler, Janesville, Wis.; Wil-
 liam J. Prigge, Lewiston, Minn.;



55th Reunion, Addison Class of '99

(standing) Ben J. Seitz, River Forest;
 Martin R. Keul, Denver; Robert List,
 Chicago; the Rev. Louis Baumgaert-
 ner (teacher and pastor), Huntley,
 Ill.; Henry F. C. Mueller, Cedar Rap-
 ids, Iowa. Classmates who were un-
 able to attend are: Fred Ehlen, Gib-
 bon, Minn.; Fred Engel, Brooklyn;
 Theodore Henkel, Cleveland; Charles
 Kath, New Ulm, Minn.; P. C. Meyer,
 Milwaukee; Christian Markworth,
 Los Angeles; and Henry Guetschoff,
 Detroit.

Each of these men began to teach
 in a one-room schoolhouse. All of
 the graduates taught German and
 English in the grades but gave re-
 ligious instruction in German. Sal-
 aries were \$25 to \$40 a month de-
 pending on whether teachers were
 married or single. Most of them gave
 music lessons to supplement a meager
 income.

The teacher's contract at the turn
 of the century usually called for reg-
 ular duty as organist (and organs
 were pumped by hand), leader of the
 choir, and, in most cases, janitor for
 church and school. Teacher Seitz re-
 called that at New Melle, Mo. (a
 charter congregation of the Missouri
 Synod), hand-hewn wooden benches
 (no desks) were standard equipment.
 Summer vacations were shorter, yet
 the teacher's life was "very happy,"
 say these veterans.



Prize-winning road-marker design

First prize of \$150 in the Con-
 cordia Publishing House Lutheran
 Road Marker Contest was awarded
 to Keith A. Walker of Oakland, Calif.
 The Walther League co-operated in
 sponsoring the contest.

Mr. Walker's design in red, white,
 and black was considered "simple
 but unusually striking" by the
 judges: Otto A. Dorn, manager of
 C. P. H.; Dr. Oswald C. J. Hoffmann,
 director of public relations for
 Synod; and Paul J. Friedrich, execu-
 tive director of the Lutheran Lay-
 men's League.

Doris A. Smith of Grosse Pointe,
 Mich., won the second prize of \$50.
 Henry A. Thuernau of Clayton, Mo.;
 Ted Keller of Seaford, Del.; and Mrs.
 Pete Miller of Sterling, Colo., each
 received \$10 awards.

The Rev. Emil C. Janssen, head of
 the Ecclesiastical Arts Department of
 C. P. H., said that the largest demand
 for the highway signs will probably
 come from smaller communities.
 Men's clubs and Walther League so-
 cieties of local parishes would be
 "naturals" for sponsorship of the
 30 x 20-inch markers, he said.

Warren R. Smith, elected to his
 fourth term as treasurer of the State
 of Wisconsin, is a member of Sher-
 man Park Church, Milwaukee. He is
 financial secretary of his congregation
 and a member of its men's club.

After graduation from Marquette
 University, he became an auditor for
 a railroad and later operated his own
 real estate and brokerage business
 until the beginning of World War II,
 when he served the U.S. as a Gov-
 ernment Army and Navy inspector
 and was assigned to the International
 Harvester Company, where he re-
 mained until his election to the state
 office in 1948.

He was born in Oconto, Wis.,
 in 1889.



Books

The New Bible Commentary. Edited by Francis Davidson, A. M. Stibbs, and E. F. Kevan. William B. Eerdmans Publishing Company, Grand Rapids, Mich., 1954. xii and 1119 pages. Cloth. \$7.95.

The fifty contributors to this volume—four of them Americans—include some of the best-known conservative Biblical scholars of our generation. Presbyterian and Reformed clergymen predominate; no Lutherans are included. Although it suffers from the inescapable limitations of any one-volume commentary and from the unevenness of the quality of the different contributions, the present work has many virtues. It is aimed at the average reader; its solid scholarship is not obtrusive; it takes, in general, a sober, moderately conservative position; it states the major problems confronting the interpreter fairly but briefly; it wastes little space on pointless speculation; the general articles, introductions, chronological tables, sketch maps, and special appendixes are illuminating and instructive; it is up to date, compact in style, very legibly printed, and—considering that it runs to more than 1,100 pages and almost 1,250,000 words—moderately priced. It is regrettable that the Reformed bias is too evident at a number of crucial points to warrant an unqualified endorsement for general Lutheran lay use. This bias is particularly in evidence in the interpretation of such Eucharistic passages as Matt. 26:26; Mark 14:22-24; 1 Cor. 10:16; 11:24, and such Christological passages as Phil. 2:5-11 and Col. 2:9. On the other hand, professionally trained church workers with the necessary theological knowledge and critical judgment will find *The New Bible Commentary* an extremely useful tool.

ARTHUR CARL PIEPKORN

The Wends of Texas. By Anne Blasig. The Naylor Company, San Antonio, Tex. 123 pages and 16 pages of illustrations. \$3.50.

A stirring story of a group of God-fearing pioneers who blazed a trail for civilization and established the first Lutheran church (Missouri Synod) in the great Texas wilderness. The coming of the Wends to Texas in 1854 under Johann Kilian closely parallels the story of the coming of the Saxons to Missouri. Both colonies were of about the same size; both came for religious reasons except that the Wends were also fleeing from political bondage. Although their tribal existence antedates the Christian era, the Wends never had a nation of their own. Mrs. Blasig pin-points their historical origin and tells of their tribal history, their conversion to Christianity, and their oppressions in Europe in recent centuries. She relates their tragic experiences on their voyage to America and their bitter hardships during their early years in Texas. A saga of great Christian faith, interestingly written, well documented and illustrated.

ALBERT F. JESSE



Deaths

Arnold J. Hufnagel (July 24, 1896, Bay City, Mich., to September 2, 1954, Wheat Ridge, Colo.), son of G. Adam and Margaret Arnold Hufnagel; graduated Teachers' Seminary, Addison, 1916.

He taught in Emmanuel School, Otto, N.Y., 1916-1918; served in the U. S. Navy, 1918-1919; returned to his former charge, where he taught until 1920; Zion, Auburn, Mich., 1920-1925; Bethel, Detroit, 1925-1932, when he contracted tuberculosis and went to the Lutheran Sanatorium at Wheat Ridge for treatment.

Since 1935 he was affiliated with Emmaus Church, where he was an elder, member of the Finance Board, and financial secretary. He re-entered the sanatorium on August 31.

He is survived by his wife, the former Minnie Schroeder, whom he married in 1921; one son, Kenneth, of Denver; and one daughter, Mrs. Ruth Cruikshank of Albuquerque, N. Mex.

Funeral services were conducted at Emmaus Church, Denver, on September 7. The undersigned preached on Psalm 23. Interment was in Crown Hill Cemetery, Denver.

HENRY G. HARTNER

Norman Schumm (May 30, 1908, La Porte, Ind., to September 27, 1954, Foley, Ala.), son of Gerhardt and Ella Petering Schumm; graduated Concordia College, Fort Wayne, 1928, and Concordia Seminary, St. Louis, 1931; served as missionary at large in Green and Jersey counties, Illinois, 1931-1938; pastor, Trinity Church, Anna, Ill., 1938-1943; Trinity Suburban Church, Fort Wayne, 1943-1946; and Immanuel Church, Hamilton, Ohio, from 1946 until his sudden death of a heart attack. He had gone to see his eldest son obtain his "wings" in the Navy Air Force.

During Pastor Schumm's ministry at Hamilton a stone church in Gothic design was built, and the Christian day school, closed for about ten years, was reopened.

In 1931 he married Mildred Buuck of Fort Wayne, who survives him with their four children—Norman; Marvin; William, a student at the St. Louis Seminary; and Margaret—his parents and two brothers.

Funeral services were conducted October 1 at Immanuel, Hamilton. District Vice-President Herbert Berner of Cincinnati preached the sermon; the undersigned officiated, and the Rev. Edwin S. Husmann of Dayton read the committal service.

W. FEHRMANN

William Milton Bonn (December 16, 1896, Baltimore, Md., to October 7, 1954, Phoenix, Md.), son of John Henry and Ida Weller Bonn; graduated Concordia Collegiate Institute, Bronxville, N. Y., 1916; Concordia Seminary, St. Louis, 1920; pastor, Zion Church, New Orleans, La., 1920-1923; District Secretary, 1920 to 1922; pastor, St. John's Church, Phoenix, Md., from 1923-1954. He died of a heart attack as he was leaving the parsonage in which he had lived for 31 years to go to Missouri, where he was

to be installed as pastor of St. Church at Antonia.

Surviving are his wife, the Lydia Hermann of St. Louis, who married in 1923, and their daughter Carl (Marie Elizabeth) Meyer.

Funeral services were conducted at Immanuel Church, Baltimore. Adolph S. Ressimeyer based his sermon on 1 Sam. 3:9; the Revs. David singer and Chas. Seevers officiated; committal service in Immanuel Cemetery.

PAUL H. R.

Hugo John Arendt (September 1913, Detroit, Mich., to October 1954, Monroe, Mich.), son of Hugo Marie Hahn Arendt, graduated Concordia Teachers College, River Forest, Ill. He took additional work at Wayne University, B. A.; University of Wisconsin, and Michigan State Normal College.

He taught at St. John's Lutheran School, Clinton, Iowa, 1934 to 1937; Bethlehem School, Milwaukee, 1937 to 1940; and Trinity School, Monroe, from 1940 until his sudden death of a cerebral hemorrhage. In addition to his teaching was active in the Sunday school, Bible class, youth work, and editing the monthly church bulletin.

In 1938 he married Evelyn Hahn of Chicago, who with a daughter, Marilyn; two sons: Harold and Paul; mother and his brother Adolph, who lived in Detroit; and two sisters: Mrs. J. Beland, Dundee, Mich., and Mrs. J. Schalk, Berkley, Mich., survives.

Funeral services were conducted at Trinity Church, October 10; the undersigned preached the sermon based on Rom. 3:28-39; the Rev. Arthur read the committal service; Erwin Assistant Superintendent of Schools of the Michigan District spoke in behalf of the School Office and the President of the District.

L. K. ZA

Clarence T. Kaiser (November 1902, Baltimore, Md., to October 17, 1954, Milwaukee, Wis.), son of the Rev. and Emily Westermann Kaiser; attended Concordia College, Milwaukee, and Concordia Collegiate Institute, Bronxville, N. Y., graduated from Concordia Seminary, St. Louis, 1925. The same year he was ordained and installed as assistant pastor, pastor of Bethlehem Church, Milwaukee. In 1942 the son became first pastor of the congregation; and his father, the assistant. During his pastorate the Rev. Clarence T. Kaiser was Assistant Secretary of the Southwestern District, a member of the District Board of Directors, and a member of the Board of the Lutheran Children's Relief Society. After brain surgery he returned to his pulpit; in 1952 he resigned.

Surviving him are his wife, M. nee Kroening, whom he married in 1928 at Milwaukee; a son, Allen; his three brothers: Harry, Erwin, and Charles; and three sisters: Mrs. C. Engel, Mrs. Emily Sauer, and Mrs. J. Theiss.

During the last months of his life Pastor Kaiser assisted his pastor, Rev. Harold L. Hecht of Faith Church at Holy Communion. At the funeral services on October 20 Pastor Hecht preached the sermon, based on 2 Cor. 4:6-8. Interment was in Valhalla Cemetery.

WM. LOCHN

Emil Theodore Tonn (December 6, Boston, Mass., to October 29, 1954, encephalitis), son of Emil and Emilie Thal Tonn; graduated Concordia College Institute, Bronxville, N. Y., Concordia Seminary, St. Louis, vicaried at Hershey, Nebr., 1923; pastor, St. Paul's Church, Foley, Ala., 1923 to 1929; St. Paul's Church, Decatur, 1929 to 1943; Armed Services Commission at Anniston, Ala., in 1942; U. S. Army Chaplain at Prisoner of War Camp, Dupont, Del., 1944 to 1946; pastor, Redeemer Church, Florence, Ala., and teaching station at Killen, Ala., from 1946 until his death. He also served the Western District as Circuit Visitor; member at large of the Board of Directors; chairman of the Board for Parish Education; and pastoral adviser for the formation of the Lutheran Women's Missionary League in the District. He is survived by his wife, the former Irene Stelk, whom he married in 1927; two daughters, Mrs. Lois Hochsprung, Florence, Ill., and Ruth Ann of Florence; and one son, Eugene of Florence. Funeral services were conducted at Redeemer Church, Florence, November 1, 1954. The undersigned preached. The Rev. H. Hafner, First Vice-President of the Western District, represented the President. Burial was in Florence. Pastor Tonn's ministry was the first to be conducted in this 12-year-old church.

PAUL E. KROHN

Announcements

Ordinations and Installations

Installd: CANDIDATES

Harvey, Harvey, Trinity, Winfield, Kans., C. R. Zehnder, Nov. 28.
Leland, Trinity, Winfield, Kans., by R. Zehnder, Nov. 28.

Installd: PASTORS

Raymond P., St. John, Wolsey, Dak., by Pres. Phil. Mueller, Oct. 17.
Herbert W., Mount Olive, Milwaukee, Wis., by Robert A. Hobus, Nov. 28.
Walter E., St. John, Yankton, S. Dak., John W. Hubertz, Dec. 5.
George C., Zion, Golden Spike, Alta., by Philip Janz, Nov. 21.
William, Trinity, Winkler, Minn., Can., by Pres. L. W. Koehler, Nov. 21.
Raymond A., Christ, Anderson, Ind., O. R. Schlegelmilch, Nov. 21.
Emil, Grace, Escondido, Calif., by G. G. Gesch, Nov. 28.
George L., Bethany and Our Savior, Troy, N. Y., by Ernest J. Kunsch, Nov. 28.
Martin, Immanuel, Canton, Kans., B. A. Hobratchsk, Dec. 5.
F. S., as professor at Concordia Teachers College, River Forest, Ill., by W. R. Paul, Nov. 17.
Theodore P., Good Shepherd, Maywood, Ill., by W. R. Kissling, Dec. 5.
Robert W., St. Matthew, Thompson, Redemptor, Grand Forks, N. Dak., by D. Fritz on Nov. 28.
Norbert, Faith, Cicero, Ill., by Dr. A. Geiseman, Nov. 21.
Edgar J., Jr., Eastern Heights, St. Paul, Minn., by Edgar J. Otto Sr., Nov. 28.
E., First, Summerfield, Kans., by H. Landgraf, Nov. 28.
Oscar A., Emmaus, near Waupaca, Wis., by Harold C. Lubeck, Dec. 5.
W. F., Immanuel, Clifton, Tex., by Paul Esch, Nov. 21.
Walter, Grace, Bear Creek, Trinity, Bear Creek, Wis., by Paul Schedler, Dec. 5.
Howard G., Immanuel, Wecota, Connelia, Cresbard, S. Dak., by H. H. Kuehn, Nov. 28.

Schutz, Ernest A., St. Paul, Cumberland; St. Luke, near Cumberland, Wis., by Ronald W. Goetsch, Dec. 5.
Stuckwisch, Raymond E., South Shores Mission, Decatur, Ill., by Pres. Alvin W. Mueller, Dec. 5.
Twietmeyer, Arvin, Concordia, Granite City, Ill., by G. K. Schmidt, Dec. 5.
Westcott, Edward A., St. Paul, Milan, Mich., by A. H. Gehner, Dec. 5.

Installd: TEACHERS

Cattau, Cand. Rollin, Zion, Akron, Ohio, by Pres. Ottomar Krueger, Sept. 12.
Glaess, Herman L., St. Peter, East Detroit, Mich., by E. C. Peterson, Sept. 12.
Hart, Cand. Leroy J., Bethany, Chicago, Ill., by Paul Roeder, Nov. 21.
Hauser, Cand. Ronald, Trinity, Ebenezer, N. Y., by Paul Trumpoldt, Nov. 21.
Kiel, Cand. Roland, St. Paul, Sadorus, Ill., by George C. Williams, Nov. 28.
Rowell, Howard, Trinity, Ebenezer, N. Y., by Paul Trumpoldt, Nov. 21.
Timm, Walter F., Zion, near Auburn, Mich., by F. H. Reimann, Nov. 28.
Waldschmidt, Carl L., as professor at Concordia Teachers College, River Forest, Ill., by Erwin L. Paul, Nov. 17.
Wolf, Harold, Central School, Gary, Ind., by G. H. Naumann, Sept. 26.

Nominations for a Professorship Department of Systematic Theology Concordia Seminary, St. Louis

Prof. Siegbert Becker, River Forest, Ill.: Redeemer, Cicero, Ill.
Prof. Robert Bertram, Valparaiso, Ind.: Immanuel, Riverton, Ill.
Prof. Walter G. Boss, Portland, Oreg.: Holy Cross, Portland, Oreg.; Trinity, Pueblo, Colo.
Prof. Thomas Coates, Portland, Oreg.: Trinity, Burlingame, Calif.; Bethany, Chicago, Ill.; Our Savior, Chicago, Ill.; St. Luke's, Itasca, Ill.; Grace, Malverne, N. Y.; Mount Olive, Pasadena, Calif.; Redeemer, Seaford, N. Y.
Rev. H. Richard Klann, Bayside, N. Y.: St. Paul's, New York, N. Y.; Mount Olive, St. Louis, Mo.; St. Mark's, Yonkers, N. Y.
Rev. Alfred T. Kretzmann, Crete, Ill.: St. John's, Clinton, Iowa
Rev. Richard H. Luecke, Chicago, Ill.: Bethany, Chicago, Ill.; Redeemer, Salt Lake City, Utah
Rev. James Manz, Chicago, Ill.: Redeemer, New Orleans, La.; Mount Calvary, Brentwood, Mo.
Rev. Henry Charles Miller, Saginaw, Mich.: St. Peter's, Randall, Minn.
Rev. G. H. Naumann, Gary, Ind. (St. John's): Our Savior, Gary, Ind.
Rev. Theodore Nickel, Chicago, Ill.: Bethel, Chicago, Ill.; First St. Paul's, Chicago, Ill.; First St. John's, Chicago, Ill.; Zion, Chicago, Ill.; St. John's, Elgin, Ill.; Immanuel, Hochheim, Mayville, Wis.; Immanuel, Parkers Prairie, Minn.
Prof. O. C. Rupprecht, Milwaukee, Wis.: Mount Calvary, Cahokia, Ill.
Rev. Harold Schmidt, Bremen, Ind.: Immanuel, St. Charles, Mo.
Prof. Raymond Surlburg, Seward, Nebr.: Immanuel, St. Charles, Mo.
Rev. Herman C. Theiss, San Leandro, Calif.: Christ, Martinez, Calif.
Rev. Carl M. Zorn, Closter, N. J.: Trinity, Clifton, N. J.

Additional recommendations and statements of qualifications of any of these nominees (but not new nominations), or objections to any nominee, with reason therefor, must be filed with the secretary of the Board of Control before the time fixed for the election, which will be held about January 31, 1955. — Board of Control of Concordia Seminary, FREDERIC NIEDNER, D. D., Secretary, 115 South 6th St., St. Charles, Mo.

Official Notices

Rev. Robert Plagens of Anamoose, N. Dak., has been appointed Visitor of the Minot Circuit to succeed Rev. Carl Klinkenberg, who has accepted a call into another circuit. — B. G. MUELLER, President, North Dakota District.

Pastors or called teachers who move are urged to send their change of address to the Statistician, 210 N. Broadway, St. Louis 2, Mo., at once, to be on Synod's mailing list for *Advance* and other publications. Committees

of churches whose pastor and teachers have moved recently are requested to check whether the change of address has been sent in. — ELMER A. KETTNER, Editor, *Advance*.

Notice



Dorothy Miles, 5 ft. 7 in. tall, weight 130 lbs., age 17, blue eyes, brown hair, has been missing from her home in McLeansboro, Ill., since November 23, 1954. She may be working or seeking work in the Chicago area. Anyone having information about her whereabouts, please phone her parents at 28R, McLeansboro, Ill. — REV. BURTON C. BEROW, Trinity Lutheran Church, McLeansboro, Ill.

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Changes of Address

Pastors:

Ankney, Claude D., Box 123, Port Sanilac, Mich.
Brandt, Arlan, 705 Main St., Vestal, N. Y.
Hageman, Gustav E., em., 1352 Harbor Drive, Sarasota, Fla.
Helmer, Martin, R. F. D., Canton, Kans.
Hoffmaster, Paul D., 11 N. Fairview Ave., Lock Haven, Pa.
Jagels, Louis H., c. r. m., Warrensburg, Mo.
Klatt, Norman E., c. r. m., 345 12th St., Astoria, Oreg.
Lindeke, Harold, 3210 N. W., 102d St., Miami, Fla.
Miller, Channing E., Osman, Ill.
Muhl, Reginald M., Stanwood, Iowa
Muhly, Lester E., Box 67, Olive, Calif.
Schauer, Arthur J., R. 2, Box 135, Imperial, Mo.
Schneider, Wilfred J., 3108 Lillie, Fort Wayne 5, Ind.
Schormann, August A., em., 1336 E St., Lincoln 8, Nebr.
Schutz, Ernest A., Cumberland, Wis.
Steger, H., em., 7473 Wise Ave., St. Louis 17, Mo.
Stehr, John, Box 594, Waconia, Minn.
Stevens, Chaplain (1st Lt.), Leland R., AO 2261773, 913th AC & W Sq., Pagwa, Ont., Can.
Stieg, Elmer C., em., 1435 Jern Court, Ann Arbor, Mich.
Tiemann, Carl H., Palmer, Nebr.
Twietmeyer, Arvin, 2305 Grand Ave., Granite City, Ill.
Wiersig, Martin W., 13082 Bowen St., Garden Grove, Calif.
Wunderlich, Prof. Lorenz, 4 Seminary Terrace, St. Louis 5, Mo.

Teachers:

Abel, Alfred C., 1120 N. 32d St., Corvallis, Oreg.
Garske, Carl F., 3307 Prairie, Royal Oak, Mich.
Mattfeld, John C., em., Litchfield Turnpike, Bethany, Conn.
Siebrass, Erwin, cand., 831 S. Fairmont Ave., Lodi, Calif.

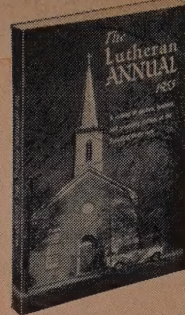
Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

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